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ALL ABOUT MEDITATION

By Geshe Tenzin Zopa on 6th March 2008 @ Losang Dragpa Buddhist Society. PJ

The subject is about meditation. What type of meditations can be meditated and what is the definition of meditation. How to actualise meaningful meditation and what sort of obstacles to be aware during meditation in order to be successful and the purpose of meditation.

So, first of all meditation is one of the most crucial and essential important practise that all of us have to cultivate. Without meditation there is no opportunity for us to actualise the purpose of Dharma, the purpose of what we have studied , the purpose of what we know about Dharma, Only by engaging in meditation from there one will be able to actualise the purpose of practicing Buddha Dharma overall.

Especially one wishes to actualise the stages of realisation and the path up to enlightenment. Every single step one have to engage in meditation, without that, even one Master, contemplating on the theory , his great study and knowledge on the theory of the stage of the path, without engaging in meditation, one will be unable to actualise the purpose which is to gain realisation.

So, what is the definition of meditation? It means being habituate in virtuous act is called meditation. Being mindful & alert and live a life with virtuous act is called meditation. So, this term meditation from Dharma point of view is used for habituating mind into virtuous act so called is the meditation. In ordinary word, meditation can even used in any kind of habituation in anyone's body, speech and mind is called meditation.

The meaning of meditation itself is habituation. So , as long as our act of body, speech and mind are not habituating within ones mental

continuum, then we are not in meditation. How about contemplation, there are 3 important steps, 1) Study or learn 2) Contemplate 3) Meditate. What is the difference between contemplation and meditation? Contemplation is the mind, the attitude of one's mind which is aware or alert on the meaning or the essence which understood by the intellectual knowledge of study. Meditation is different from contemplation. Meditation is whatever essence or the meaning actualise by contemplation and to habituate and to live a life to that is called meditation. It is very similar but it has a different flavour to it. So, if we don't differentiate in this way, contemplation and meditation sounded similar and the same but it is in fact not.

Whatever we know whatever we learn through our analytical wisdom confirming whatever you have studied is beneficial for the imprint of virtuous. The realisation which achieved by the contemplation is to analysed whatever essence we have studied. Once we have gain the analytical realisation by applying our own wisdom on analytical wisdom in order to establish the essence, the meaning , the truthful , the beneficial meaning of our study, that achievement of the essence of our study is the realisation of contemplation. That essence, that antidote , or that theory or that essence of the contemplation apply into our daily and living our life to that is called habituation or we can call meditation.

In order to do proper meditation, there is a different beneficial condition to actualise such as physical posture. We have discuss about previous postures in different classes so no need to go into details . In short it is called 7 meditation postures of Vairochana that is mostly and widely used. It is regarded as most beneficial even though there are many other different postures that one can use for meditation. But most importantly, even the physical posture, it is so important in actualising the meaning of meditation and the 7 meditation Vairochana postures are recommended.

But still we have to rely mainly on our own comfortability of our own physical structure. If one can do meditation without gaining any disturbance from our physical posture by just lying on the bed

instead of sitting straight then one should do meditation in the posture of lying down.

I have mentioned and shared one of the stories in the past class. There was one Mahasiddah when he was trained to do the meditation in 7 postures of Vairochana and he was unable to gain the realisation of doing the meditation. After that he went to seek his guru, through the clairvoyance of his guru, that Mahasiddah physical structure was over influenced by his past karma of being born as a cow.

So his spine, channel and nerves instead of being straight it was bended. In order to actualise the meditation, you need to have a very smooth flow of wind and energy which travel through your nerves connecting through different channel within your physical form which is very necessary. So, this Mahasiddah, his nerves becomes very active when he bend his body instead of sitting very straight.

Therefore, whenever he applied his concentration and his mindfulness into his meditation, for him to gain the clarity and focus of the object of his meditation, it was easier for him when he bend his body rather than sitting in the straight posture. So same thing for us, not necessary we must sit in the same posture of Vairochana Meditation Posture. One can learn through experience by trying to do meditation, after few time , one will know what kind of body structure is more beneficial for our meditation.

Even in the teachings, it advised one should follow through our experience to your own physical structure of the meditation. So, the seven points of Vairochana meditation posture , each point has a reason, a meaning. I have already covered this area before but just an example, putting 2 palms together and connecting the thumb and putting at the centre of the navel , the hollow is at the centre of the navel, about 4 inch above the navel you put the thumb and about 4 inch below the navel you put the connecting palms and join the thumb together is the aspect of the dharmadhatu. Which is so called as the fire mandala.

By connecting the 2 thumbs together as well as the right rings fingers resting on the left rings fingers connecting together it brings about the flow of activating the bodhicitta channel, activating the compassionate mind, activating your soft mind ,activating the clear light mind. You know, putting ring fingers on top of each other, then put the palms together at the navel there 4 inch the fingers above the navel and the connection of the palm 4 inch below the navel. Just this posture itself brings about the activating of bodhicitta heart which resides deep in your consciousness.

The moment you are born, you are born with the seed of compassion. No matter how cruel a person you are, you are simultaneously born with the seed of compassion, seed of love, seed of mercy, seed of bodhicatta. The seed is there but without activating it, it doesn't develop. Even if you have the seed of compassion if you don't activate it, it doesn't develop. You can't feel it even the suffering beings are right in front of you. If your inner channel is not activated, you can't feel pity of the sufferings beings in front of you.

The moment you activate the inner channel within yourself, even when you closing your eyes, you think of the hell beings sufferings, you literally can't bear of their suffering. You can't bear of not doing any beneficial things for them. You can't even wait, not even a second , a moment not doing any beneficial deeds for the suffering beings. Some of you ,even somebody talks of sufferings of someone else, you just can't bear and wanted to help them ,you feel so pity of them, that means your compassion is strong.

Sometimes even your own love one suffers so much right in front of you, you are totally numb, you don't feel anything. That doesn't mean you don't have any compassionate value. You do have. Even the outer environment for you to generate compassion, for you to generate pity, mercy but somehow the inner condition is not mature yet, not develop yet and not activated, it is like you are feelingless.

There is a saying that the women are more emotional than men. It says that women are much more easy to generate compassion, much more easy to gain the realisation of Bodhicitta. It is stated in

the teachings that females are easier to cultivate compassion and Bodhicitta , loving kindness than male. You can see that women are quite easy to cry , quite easy to laugh compared to male with a good reason that their heart are softer than male. But if you don't use that with the good purpose to generate compassion, the emotion can brings you trouble. Small things can be easily upset and cry. Especially those of you who knows Dharma and are women, you have far more potential and opportunity and are far more effective to generate compassion and the realisation of Bodhicitta .

So therefore through meditation posture to activate the elements , you can use the palm putting together especially resting your right ring fingers on top of the left ring fingers and put at the navel. At the same time this hand gesture also activate the inner energy the inner elements to develop emptiness realisation. The reason is by using the hand gesture especially at the navel that it will bring about the inner wind element.

By activating the inner wind element, which will bring about the flame or fire element .By bringing about the fire element, that will activate the drops, the energy within our physical forms. Especially the subtle energy which is the essence every living beings has. By generating the essence within the practitioner, that will bring about the subtlety stage of your mind.

Through this meditation, the outer senses will cease and bring about the subtle mind. The more you generate the wind energy, it will bring about the fire energy. The greater the fire energy, it will bring about the heat to melt the essence within the beings especially from the crown. The more the essence melt. The greater the effect to cease the gross mind. The more you cease the gross mind , the nature will bring about the subtle mind. The more you bring about the subtle mind, the nearer you are to bring about the subtle concentration.

The more you bring about the subtle concentration, the nearer you are to the clear light mind. The more you bring about and are nearer to the clear light mind, yourself are closer to the faithful and

ultimate nature of your mind. The more you are nearer to the ultimate nature of your mind, you are getting closer to the reality of your mind. The closer you are to the reality of your mind, that is the point you are closer to the clear light mind. When you see the clear light mind, you realise emptiness directly. So this gesture will activate this and will bring about realising emptiness directly by using the most subtleness mind. So each seven different postures has different meanings.

After learning what sort of posture, what sort of meanings, what sort of benefits using different postures for different meditation. Now it is necessary to know what kind of different meditations we can do or actualise. There are two categories, **1) Meditation focusing within, 2) Meditation focusing on outer phenomena.** The meditation that is focusing on outer phenomena is again categorised into two. **1) Analytical Meditation 2) Absorption Meditation(Still)** For an example, if you want to do analytical meditation using outer object such as Buddha holy object and image of Shakyamuni Buddha. You sit in a posture whatever is comfortable to you.

Then you bring about your concentration, your mind focus on the Shakyamuni Buddha holy image. Either you sit in front of the image solemnly or through your visualisation. You can use either. If you are using the meditation object such as Shakyamuni Buddha's statue, there is an advice one should see the meditation object 4 feet distance and the height slightly above your forehead. The size is bigger than your thumb and not smaller. It can be huge like a Mount Meru or about the size of your thumb, whatever comfortable for you as long as bigger than your thumb.

Now, one should remember what to focus and during meditation and how to actualise the purpose of meditation. Two things we have to keep in our mind is the clarity of the object through the meditator's mind. 2nd thing, clarity is not enough, you need one extra, that is the clear and firmness of the mind to be free of distraction, very still.

If you are doing meditation on Shakyamuni Buddha's holy statue, first of all, you have to be very clear of his image, your focus on Shakyamuni Buddha Image and no others than that. Whatever

aspect of his body you are meditating, either meditating on his whole body, whatever you are meditating you have to be very clear. Your mind has to be very firm, very still and free of distraction.

We are using this meditation in Analytical meditation, so now how to do the analytical meditation using outer object such as using Shakyamuni Buddha holy image. With total control of your mind by the mindfulness and with the help of introspection mind, so the mindfulness have to be focus. Let say Shakyamuni Buddha's crown, knowing this is Shakyamuni's crown and this crown is achieved by Shakyamuni Buddha when he was an ordinary being accumulating immense of merits, immense of purification of negative karma.

So that he has that Usnisha Crown which I don't have thinking to yourself how amazing, brilliant and great it is, try to inspire yourself. Then go down from Usnisha to his head which has curly hair, it looks beautiful, it is not ugly which suited to his face. Which stated in the teaching that one of the most difficult Buddha's outer quality to achieve within hundreds and thousand of different qualities that Buddha has, the curly hair and the eye brows in Tibetant is called "Zuku".

One of the most difficult quality to achieve. If I have this kind of hair I will be laughed by all human beings. I would look very strange and ugly. But on Buddha it looks so beautiful, so nice, you are full of admiration. Then go to Buddha's eyes, big eyes, very beautiful with long narrow ends, full of compassion and very inspiring. The moment you look at his eyes, it is the greatest inspiration of compassion. No need to remember anything else just one look at his eyes and he has achieved such power to attract you.

Because he has trained in compassion and now he has perfected the compassion and you feel so inspire. Then one by one, think of the full aspect of his holy body, his quality, his wisdom, the beauty of his image, the emanation of his holy light. Then think and inspire oneself to become like him. That is the purpose of your meditation during the analytical meditation on Shakyamuni Buddha holy body. It brings about the greatest inspiration.

After that, then during the post session, you work hard, you try to do some social work , if someone sick , you visit them , help them ,if someone is crying , you encourage and console them, if someone wants to give up, you advice them not to give up their life. Talks all the good things, make yourself to be happy, make yourself a better person after the meditation. That is the benefit of meditating on Shakyamuni Buddha holy image in analytical way. Innately , you have receive the benefits of accumulation of so much merits, innately you have receive the benefits of extensive purification of your past negative karma.

As a Buddhist practitioner or any other religion advice on meditation, here in particularly the Buddhist meditation always recommend and always encourage it is much more beneficial if use meditation object such as Buddha's image. The image itself has the power to bring the effect of purification and at the same time accumulation of merits.

So that is the innate benefits. So , now , you can also do analytical meditation on celestial mansion like Mandala. You try to have every clear picture of the whole Mandala. If possible study the Mandala, learn the art, study the art, study all the drawings, study all the colours, study all the meanings of every steps of Mandala if possible. After you have all the knowledge of Mandala, then you try to do contemplation on Mandala.

Whatever you have studied, try to use logic, try to use reason, try to use your faith to convince this is the real innate celestial mansion of Compassionate Buddha. After you have totally convinced, now just convincing is not enough, you really have to achieved the purpose of learning about the Mandala, need to achieve the purpose of contemplation of this Mandala. It's for yourself to get into the Mandala, for yourself to actualise the Mandala means yourself becomes Chenrezig, becomes Compassionate Buddha.

You actualise your own Mandala Celestial Mansion and that is the whole purpose. Because when you become Buddha, you have your own Mandala. It's like when you were born as a human being, you have your own house, everyone has their own individual house. When you become Buddha, you have your own individual mansion

or bungalow. So, this is Compassionate Buddha's Bungalow . If you want to become Compassionate Buddha, instead of to earn money to buy the celestial mansion. The meditation can achieve to get the Celestial Mansion not by money. Money can't buy it, this is priceless. Doing the Meditation will be able to get it.

After gaining the contemplation, the conviction of complete convinced that this is exactly what it should be so called as the The Compassionate Buddha Mandala or Celestial Mansion and I must achieve it. Try to have so much inspiration for yourself to achieve it. Now you get into the meditation. Step by Step, either you can go by the centre or the side to remind the meaning of every single step, meaning of every single colours , meaning of every single drawings, meaning of every single deities within that.

Then you put yourself in the centre of Mandala, and try to feel it. Try to habituate in deep of your mind, how you feel by knowing such a great meaning of the Celestial Mansion. When you are in that much concentration in your meditation, somehow without realising it, you are already in the Mandala. And you are completely surrounded by the Dakkas and Dakinis , it is not an illusion you know. Because of your concentration you have already reached the Mandala even before you have actually reached there. This is called the **Causal State of Enlightenment**.

There are so called the causal state of enlightenment and the resultant state of enlightenment. Through the meditation, one can achieve the enlightenment called the causal state of enlightenment. When you have achieved the causal state of enlightenment that means you have achieved causal state of Mandala. Whatever amount of moments or concentration you can be at that state is the greatest, one of the most powerful antidote for purification of negativities accumulated by our five aggregates. By purification one can achieve extensive merits.

It is not because you are already enlightened, the reason can be so powerful because you have achieved very powerful state of concentration, again it is all about concentration. You have achieved

very powerful stage of concentration with the most inspiring condition of the Celestial Mansion including the Chenrezig. Because of that, you get the greatest purification and at the same time great amount of accumulation of merits. When you achieve that you achieve the purpose of meditation on Celestial Mansion. So, this is called the Analytical Meditation. Your mind not in still of one object rather you analyse, you habituate, step by step of the meaning and let yourself in there, feel yourself that you are actualising the qualities. This is what we called the Analytical Meditation.

You can also use offering of flower to do Analytical Meditation. You pluck one lotus flower, you already learnt how much benefits that you will receive by offering flowers to the Buddha. Through study, you already know there are so much benefits. You also apply logics and reasoning that whatever you have studied. In fact it makes sense if I offer flower to Buddha definitely there are so much merits that I will be accumulating, so much purification and you are totally convinced by the practise of contemplation.

Now you need to bring about greater benefits that is by doing meditation even in the offering of flowers to the Buddha. So whenever we want to do meditation, first we have to **Study**, secondly we have to **Contemplate**, 3rdly we have to **Meditate**. This is the sequence, without study there is no contemplation, without contemplation there is no meditation. Therefore must study, must know the steps then you have to be 100% convince what you have learnt.

That is called contemplation. You need to gain the realisation of contemplation. Once you are 100% convince then you perform the meditation. So again meditation is habituation. Habituation in the sense of using the firm concentration. So, this is another example, the lotus flower, so use your mind, use your mindfulness, the petal is not that beautiful in the conventional way, but through the power of concentration, through the power of your mindfulness, through the power of your inspiration, you completely transform the flower into one of the most beautiful flower.

Not just a small flower but it is huge , one petal could fill the entire space. The beauty is such that none of any other beauty can dominate it. If you want to visualise more petals you can visualise more than eight petals, zillion of petals. If you like pink colour, completely fresh pink petals. If you like red colour, completely beautiful red petals. Whatever colours you like, through your concentration you actualise whatever you visualised. This is the purpose of concentration. We called it the power of mind. The power of mind can only actualise through concentration only.

Our mind is very powerful , but without concentration , the mind is useless. But if we concentrate enough, the mind has the potential to actualise into the most powerful way. We can really actualise infinite amazing beautiful lotus flower and holding it in your hand in front of Buddha and offering it to the Buddha. The ultimate benefits you receive is enlightenment. Because the instant benefits you receive is accumulation of merits and purification. And this is not imagination, this is **Visualisation Meditation**. We are not imagining, in fact using our concentration to actualise that symbolic conventional truthful object into real marvellous conventional truthful object as offering to the Buddha.

So, these are the three simple examples, you can use in every aspect of outer practise, including the practise of generosity, the practise of patience, the practise of morality, the practise of concentration, practise of effort and the practise of wisdom. All these practises, you can use meditation to actualise into greatest benefits. Just by contemplation is not enough so we must use meditation. When we use meditation such as in generosity, when you make generosity and apply through your meditation, by using the method of meditation, your generosity becomes far more powerful and effective.

Even with just a single cent if we make the generosity with meditation with single pointed concentration, with your mindfulness, it will bring greater benefits than just ordinarily giving money to

someone else. So, those examples are called the Analytical Meditation.

The 2nd method of meditation is the **Absorption or Still Meditation**. Within the outer meditation, meditate by using outer object such as using Shakyamuni Buddha two eyes. Just focus on Shakyamuni Buddha two eyes and that focus mind is called the mindfulness. One has to spare another type of mind within yourself called the introspection mind which goes around here and there. Introspection mind is the mind that always stay besides the mindfulness. Always be there to protect in case your mindfulness on Buddha's eyes are interrupted by the two obstacles.

The 1st obstacle is called the **Excitement**, 2nd obstacle is called the **Dullness**. The excite mind such as the flip in of seeing other objects while concentrating on Buddha's two eyes. Suddenly light rays are coming out from Buddha's two eyes. It is wonderful but while you are meditating it is an obstacle. Even the beautiful light rays come out, you feel that your eyes can see the light rays. That means the force of your concentration is not use on your mind but rather are use more on your outer conscious. The responsibility to focus on Buddha eyes are focus more on your eyes conscious not mental conscious. Here in meditation, we have to use more on Mental Consciousness.

Most of the time, the meditation failure comes about the distraction of other outer senses such as ear senses, eyes senses, nose senses, tongue senses, feeling senses, these are the obstruction. So whenever we said we do meditation, it means we are definitely talking about using our mind, using the force of our mind. Nothing to do with looking here and there. The moment you are concentrating on Buddha two eyes and suddenly light rays shines and your mind is informed while focusing on Buddha's eyes. You might think, wow, wonderful light rays come from Buddha's eyes, you can be very excited. You might have thought that your meditation must be very good but in fact obstacles occurred while you are doing the still meditation. That means the introspection mind didn't do a good job and at the same time you didn't know

your focus should be on your mind not on your eyes. So the seeing of the light rays mainly perceive by the eyes perception. Now you understand this is the obstacle, you just try to skip from that perception.

Let say you are successful in skipping the perception and seeing no more. Again you are able to bring your mind of seeing Buddha's two eyes. Your concentration is very fragile but still you are able to bring back the concentration. Then suddenly Buddha's eyes are blinking, again the obstacle comes and that again within the category of excitement and obstacle. Now this time your mind is no longer happy and excited like before.

The introspection mind informs that obstacle occur. It took only short moment to bring your concentration back again on concentrating on the two eyes. Your focus on meditation is not on tears falling from Buddha's eyes or the blinking, just "still" focus on what you see on the very 1st moment. If you see Buddha's eyes like that , you must focus like that, if you see Buddha's eyes straight, your focus must be like that. If you see Buddha's eyes with tears , your focus must be like that. If you see Buddha eyes with light, must focus like that. The 1st moment of your consciousness perceive, that picture is the thing you have to concentrate.

Let say for 5 days you have been doing this meditation but somehow it didn't work perfectly. Then you have to find a way to calm your excited mind. How to calm your excited mind ? Use again the Buddha's advice , the best as a Buddhist practitioner is to contemplate on the sufferings of the beings especially the hell beings. If your mind is overly excited, at this very moment, you put yourself in hell realm. You Imagine, now you can use imagine. Imagine yourself in hell realm , in the centre of a big fire of a huge pot of boiling metal liquid and your body is conscious with sensitivity and been chopped into thousand of pieces. Each of the pieces has the feelings of greatest unbearable suffering. You can reflect that you are imagining and you are not there, but it is equal that you are

there. I might not be there now, looking into my karma, I have the fruitful karma of experiencing exactly the same as what I have just imagined . So what is the difference, it is just the matter of time. The longest I can live in this physical form is 100 years. I can guarantee myself that I will not live more than 100 years. But I look at the attitude of my body , speech and mind, creating constantly heavy negative karma. The result of the negative karma is born and experiencing exactly the same as what I have imagined just now.

So may be 30 or 20 years left, after 20 years I am going to be there. Suddenly the fear the moodiness come almost like you want to give up everything. That loosen the nerves and cool down yourself. You won't be too attracted with external disturbance. Because of this thought and advice by Buddha, you will hold your consciousness into control, more aware and more mindfulness.

You can also think of hungry ghost realm, animal realm and even in the case of practitioner experiencing headache. Then think of headache, very painful and not good , due to bad karma. Before I actualise my meditation ,If something happen in my life I might experience more painful than headache if karma throw me into lower realm. Therefore there is nothing to be excited about. I should be very concentrated in my practice. My practice is my meditation, to accumulate merits and purify extensive negative karma so I can liberate. There is no time for me not to be serious. Then naturally your mind will be together and calm and then you continue your meditation. Let say today you did this kind of meditation and your mind is already calm , you go to bed. Tomorrow morning when you get up, when you do meditation, the label and quality of your mind naturally will be different. That is how you should avoid one of the obstacles of mediation which is the excited mind. Which is a distraction of concentration.

The second obstacle is the **Dullness**, the moment you focus on the Shakyamuni Buddha two eyes, use the same meditation object. It is like you suddenly put on a pair of thick glasses. Everything is blur

even you feel that you are quite fresh, but the clarity of the object is not that. You are already distracted by the darkness, very serious obstacle. Whenever you do meditation you require two things, **1)Clarity** and **2)Stillness**. So here the clarity is not there. That means your mind is not alert enough. If your energy is not alert, your mindfulness is not strong and your introspection is naturally loose.

So you can't handle yourself and end up you fall asleep. You end up losing everything, the Meditation. Otherwise the moment you try to focus on Shakyamuni Buddha two eyes, somehow you start to see three eyes moving around instead. This is also dullness, either you are very tired or you are not focus. Before this, you were too excited ,all sort of things coming , here you can't focus seeing two or more than the actual object.

The 2nd obstacle which is the dullness can cause the mind to be very down, low, total lack of inspiration. This is the obstacle of dullness occur. In meditation we need inspiration, you have to be very fresh. You have to know exactly what you are doing. You have to focus exactly what you are suppose to focus. Because of lack inspiration, it will bring about the dullness. The external condition to input to be free of dullness the obstacle during meditation, once a while , let say you can't focus when you do meditation for few days or whole week and dullness come.

Not because of excitement rather, the moment you do meditation you feel lousy, the moment you try to do meditation, you don't feel like doing it, the moment you do the meditation you feel like sleeping. Ok before I forget something, I insert something. The 1st obstacle, whenever you try to do meditation, the business plan, your programmes is like naturally come to your mind.

Normally you have to think what to do tomorrow and even put it in diary it is always unclear. It never remains in your mind. The moment you go for meditation one after one becomes very clear. The people you have forgotten for few years become so clear. The phone number that you have forgotten started to appear during your meditation. The visualisation of beautiful garden that you

previously wanted to offer to Buddha never appear. But then during the still meditation, beautiful and colourful garden appear right in front of you. All those are the obstacles of still meditation.

The external condition to overcome the obstacles and dullness of meditation is may be one can go to a high cool mountain looking at very beautiful vast and wide and not narrow view with different colours of trees and flowers. Bring about the natural energy to counter the low inner energy. Like beautiful waterfalls , listen to inspiring teachings ,music or look at the object that is very lifting.

Whenever you talk to the person you always feel very inspire or whenever you look at that person , always very bright and very wise. It's a very happy and lifting person , not lousy. Some people whenever you get near to that person you also feel the disturbance. Some people the moment you talk to them ,you feel very fresh.

So , In the teaching it says that you should engage in this kind of environment then gradually your mind will become lighter and clearer. So this is the outer condition. The inner condition is to meditate on precious human rebirth and qualities of the Buddha. The compassionate act of the Buddha, the compassionate act of your Guru, think of those beings who are always benefiting the world , benefiting all beings.

Especially those who practice Bodhicitta tirelessly using their human rebirth only to benefit others . At the same time they are very joyful. Reflect into yourself, you have the same physical form, if you want , you are able to do exactly like that guru and the holy being who has done so much benefits to the world. That kind of inspiration, then it will bring the inner inspiration, especially cultivating or thinking the potential of precious human rebirth within you. All the freedoms , all the opportunities, all the leisure that you possessed to do exactly like the Buddhas by actualising Buddha.

Thinking like Milarepa, thinking like those great living practitioner, they are also in the beginning like us. In fact when we think of Milarepa , the Great Yogi of Tibet, his early life is more discouraging more horrible than who I am. At least my past years of my life I didn't kill people, I didn't do black magic to harm people. Ya.... I did lie a little bit but that didn't really harm much and I did steal also a few dollars from my mama's pocket.

But I didn't destroyed village and killed hundreds of people. I didn't do that. Milarepa did that , you know. Milarepa , who achieved Buddhahood within one lifetime. He destroyed whole village, killed hundreds of people including killing his aunty. My goodness and he achieved enlightenment in one lifetime and the body and the rebirth he has achieved was exactly the same as my rebirth. The only difference is he was Tibetan and I am Malaysian. Maybe Malaysian is smarter who knows. You can think of all the good part. Then, you convince yourself , yes..... it is a valid reason.

Tomorrow when you go for meditation, no more dullness and no more sleepiness. You will be very fresh, you will be totally inspired. The internal energy are totally activated by yesterday, visiting beautiful place talking to very wise person thinking about Milarepa. Your internal channel is totally balanced, totally inspired. Today when you do meditation, you want to focus on 2, you can only see 2, when you want to focus on 3 , you can only see 3, no more extra. So like that.

Again as a Buddhist Practitioner , it's advisable to use holy object like holy scripture and letters, OM, AH, HUM, Or just OM , or just AH, Or just O or just MA or just NA , whatever mantra syllables. Or use Buddha's eyes, Buddha's crown, Buddha's hand or even one strand of Buddha's hair or one single light ray from Buddha's crown or Buddha's feet and Buddha's robe.

When you do the still meditation, the main purpose, the instant purpose , the ultimate purpose is to become Buddha by accumulating merits and purify negative karma. That is the ultimate purpose. By focusing on the holy objects, by the power of the holy objects, it has the power to bring about the effect of accumulation of merits and purify negative karma naturally. Instant purpose is to

actualise single pointed concentration, “Samatha”, calm abiding single pointed concentration. Because of your instant purpose is to achieve single pointed concentration, even though you are focusing on Shakyamuni Buddha’s two eyes but happen to see the whole face, it is a distraction even though it is holy, it is a distraction, because your instant purpose is to actualise single pointed concentration.

In any meditation either Analytical Meditation or Still Meditation the innate sign of one has achieve certain realisation, certain development and improvement in meditation is to **gain the mental and physical bliss**. In Tibetan “**LUE SEM DE WEI SHIN JANG**” LUE , body, SEM is the mind and SHIN JANG DEWA means very innate inexpressible bliss. Whenever you do mediation, the most enjoyable part, mentally and physically is the inexpressible bliss. If you taste that, if you experience that, then you are totally kind of renounce to do anything except meditation.

That means your concentration is very powerful, gradually the greater the concentration goes, you will even renounce sleep, you will renounce tiredness, you will even renounce gross food. You will innately renounce all the external needs, shelter, food, comfortable cushion and air-cond or heater. If you are happen to go to the mountain , you need heater, if you happen to come to Malaysia, you need air-cond.

If you achieve that stage of meditation, you will be totally , innately, naturally renounce.....no need. We called the Samathi food, Samathi clothes, Samathi element, anything to do with Samathi even the fire is there, you are totally not disturbed or burnt by fire. Even typhoon or tornado comes, your concentration is so powerful that even that can’t moves you. Even the whole valley is flooded, you will not even move one inch. Your concentration is like a Vajra totally stick on the Vajra ground. Unmovable , like that. Even every single inch of earth dissolve or falls apart , you will be completely protected in the very smooth petals of lotus.

Like that, you are completely protected. Your whole system is completely energised, your whole nutrients are completely energised through the Samathi without any single external food. No need external liquid, no dehydration. You will be totally free from sleep, you never need sleep. You will be in the high speed of in the act of virtuous act. Maybe like in speech, continuously speaking, non-stop, physically continuously moving and mind continuously thinking. You will never be exhausted and you can prolong your life.

You see, meditation is so powerful, only meditation can bring about this, nothing else. How about us, may be this was during Milarepa time, for us it is just a story or is this possible? It is definitely possible, our own Guru, Kyabje Lama Zopa Rinpoche, it is not just a rumour, I live with him and has travel with him day and night for three years. He never sleeps, he eats food.....anyway we force him to eat. He doesn't sleep. I don't know his mind, his speech is like... unless he is going on meditation otherwise like non-stop, teachings, consultation, whatever... non-stop.

Physical movement, nonstop.....either meditation, prostration, Mandala Offering, circumambulation or reading text, or teachings or travelling. Like for what I know..... since 1984 since I know him from my own account for more than 24 years. Never even for one day he said "I am tired" there is no such thing, it is non-stoplike that.

So, It is so difficult to convince today's time like when you look into our own self it is almost like impossible but there is. There is a living Practitioner who practice that. And that is whole total Samathi. My late Guru Great Mahasiddha Lama Kunchog, when Geshela Lama Kunchog travelled together with Lama Zopa to Tibet, Geshela Lama Konchog mentioned not just me but in front of many people that Lama Zopa has definitely achieved the highest level of Samathi. That is the whole reason why he doesn't sleep.....sleepless and tireless.

So we can trust Geshela Lama Konchog words as he himself is a great meditator. Again, who actualised in our time, the practitioner without eating food for 11 years, Geshela Lama Konchog live in the

Himalaya Mountain about 4000 or 5000 meters high in the cave for 11 years or more, 11 years were confirmed. Stayed in the heavy snow in the cave with very minimal clothes just covering certain parts and not even a single gross food. Just inhaling wind sustaining his body of huge size.... powerful, like that.

He passed away in 2001, it is our time and at the age of 75. Those are the living proof of present practitioner in today's time, even if we want, we can do it, not just in the Buddha time can do and present time no one can do it. He himself for 26 years he never sleep. When he came into like normal being like us, he manifest as the person who sleeps the most. When he was in the meditation in the Himalayas for 11 years with no food, after that his disciples forced him to eat as they cannot accept that he is a normal human being and he doesn't eat.

He lived in the Himalaya in meditation for 26 years, for 11 years with no food at all, after that he live with just few scoop of food for the rest of the years. So for the whole 26 years, he lived with little food and no sleep. This is not like somebody who projected that he lived like that, It was his own disciples who lived together with him for many years in the cave and observed what he did.

So amazing...the stories. Then, at one time, he was forced by one of the villagers to eat the poison. It was like if he didn't eat they would not leave the place..... all sort of things. Through his realisation and clairvoyance he can see that the yogurt is poison. Therefore he said that the yogurt is dirty but anyhow they forced him to eat. Almost like without the choice, he ate it.

After that, in front of his disciples and the person who offered him the yogurt, he vomited out the yogurt on to the rock, it was so poisonous that even the rock melted with hollow marks. All these external things through their concentration and practice, they can digest it. Same thing happened to Milarepa, again he was offered poison. That poison can totally burnt up the ordinary intestine and stomach, but he drank and spat at the rocks around the cave and all the rocks cracked into pieces.

So that shows that, those enlighten master didn't say that they have all the realisation but to subdue the very heavy ignorant deluded mind of beings, they showed and taught and convinced the practice in this kind of manner.

So all these are due to concentration and meditation, just knowledge alone is not enough at all. Must do meditation, especially to the beginner, meditation is one of the most essential. Whatever you study, you must contemplate, whatever you contemplate, you must do meditation. As I mentioned earlier, meditation is habituation, live a life with that. If we don't do meditation our head will get bigger and bigger, because the storage of the information.

There is a danger of bursting up. The sign of burst up doesn't mean we will crack our head. The sign of burst up is that you will become more and more ego. The more you learn Dharma, the more and more ego and impatience you are. More and more attachment like can't let go. Everything becomes very uneasy. That means with all the knowledge but didn't do meditation, all just stored into the brain, that is the sign of crack the head.

So here... have to go inside here, and here have to roll and transmit to entire aspect of your channel of your physical form and also to your verbal and your speech. The sign of how much you learn Dharma is to see how much you become humble. The humbler you become is the sign that you have really learnt Dharma. The sign of how much you meditate is to see how much your delusion subsides. The more delusion subsided, it is the sign you have done more meditation on Dharma.

In outer aspect at least we can see in our Dharma brothers and sisters,example...Oh ! Ya... actually now you are more proud, last year when you were a beginner you used to be very humble. Last year your speech was very soft and the aspect of your physical form was very respectful. After one year now it's like you only put one hand last time there were two hands. So, that means the teaching was not able to transmit, that mean they didn't do

meditation. They didn't live a life with Dharma, they didn't habituate, you see. That one you can see within our own Dharma brothers and sisters. You can see how much this person in fact learn Dharma, you can see the changes , you can tell each other whether you say it or not you can see that , I can see that myself. But the inside really how much you meditate or not I can't see.

We, each other can't see. That you have to look and check yourself. That is where it comes about inner meditation. Check your mind , nothing to do with outer aspect. Just look into your mind, your innocent mind is in the manner of clear , calm , gentle, contended , luminous and cognising. It's like a big fish open it's big mouth , you can see that in the TV channel of National Geography and the Animal Planet, the big fish like the shark just open it's mouth like that, so many fishes go inside, doesn't matter whether it is good or not , once they go in just close the mouth.

The nature of our mind is like that, whatever you put in it is just dissolve, cognise, and digest. If you want to give good information, good information digest, bad information, bad information digest.

Very fragile , very cognising, very calm , very gentle, very contended, clear and luminous , when you look into yourself, you need to go and find that mind. In some of the Dharma tradition, they talk about finding your mind which means to go and find that mind. Which qualify all these qualifications. The moment you look into your mind, where you see the very unsteady like a boiling hot water, your enemy keeps on appearing in your mind.

That mind is not the nature of your mind, that mind is like a very dark cloud. If you see that, the inner meditation means you have to kick that out. You have to find every means to avoid that. So you might need to accumulate merits to overcome that at the same time you might need to put lots of efforts to practice forgiveness, the karmic law and effect.

The moment you look into your mind, you mind is like overwhelm with anger. Somehow the moment you look into your mind you only see the enemy. You always planning how to harm , how to revenge. Some people are like that, the moment you look into your mind,

enemy comes in your mind. Therefore we have to put effort to eradicate that. It could be my past karma, why this person harmed me last year it is because of my karma. Why I can't let go, if I don't let go, same thing I am creating karma, and next time it will be the same thing it is almost like a cycle like an exchange, passing from left to right and right to left, it never ends. I better let go, this thing will only bring suffering to me, bad karma, I better let go. Then you start to teach yourself and learnt that it makes sense. Then naturally that mind will cease, the moment that mind ceases, you will be much more closer to your natural mind, which is calm, clear, contented, very happy and wonderful mind.

Sometimes when you try to do meditation on yourself, not looking into yourself but rather which is looking into your mind. Like the object of attachment is so strong, when you sit you feel like getting up, when you want to get up you feel like sitting. When you go to the south, you feel like going to the east, when you go to the east, you feel like going to the south. When you eat chilly, you feel like eating sweet, when you eat sweet, you feel like eating chilly. When somebody is overwhelmed with attachment it becomes like that.

When we look into our subconscious mind of attachment, the true face of the attachment mind is like that. Even though we don't really be ...like so unstable but our subconscious mind is very unstable. That unstable mind is suffering, disturbance plus it is negative. That one is called action, and that is negative action, constantly creating negative karma. On top of not having peace, you create negative karma.

If you have peace and you create some negative karma maybe at least there is some benefits, at least you experience some peace. And here no peace, no happiness and no contentment plus you accumulate constant negative karma and you have to constantly suffer the result. When you suffer the negative result, again that is also act and is also creating negative karma. That is why samsara circle is non-stop. That is how samsara circle is, most of the time we are unaware of that. When we think like that, we think of karma, we think of suffering and we try to eliminate it then pray to Shakyamuni

Buddha, pray to Guru please bless my mind. I am totally control by attachment , bless my mind Buddha, you have all the power, I have full conviction in you, I have full faith in you. You have all the potential. I am sincerely whole heartedly seeking your blessing to bless my mind.

If you want me to do purification practise, I am ready. Get up , do prostration, then do all the 7 limbs practise. Apply the four opponents power. Now I understand you want me to accumulate merits, you want me to be free from here. Ok... I'll do extensive offerings to Buddhas, I do extensive charity to the beings and rejoice to the Buddhas holy deeds. And inspire yourself to follow the steps of the Buddha, then at the same time do extensive dedication. This seven limbs practise is so useful so simple and is used in every corners. Every corners it follows, So powerful, so like that.

By putting effort into your own body , speech and mind into practise, you purify the negative karma. For the success of that purification was inspired by Buddhas, which means you have received the blessing. This is how we should receive the blessing. If we are requesting good job and wealth. Pray here, pray there, go to office same routine ,it doesn't help.

You pray to Buddha bless me to get rich, how to do business. Then you work extra hour, then naturally your money will grow. Sit there, never change karma and just asking blessing is not enough. We have to combine together because we need to purify the past negative karma of miserliness.

Untill we purify that, we will always get into the failure of business, the failure of the wealth. Because karma will always obstruct. Buddha has already said your karma, I am unable to wash like washing clothes, you have to wash it yourself. He is just giving you the right advice like a prescription and you have to follow. If you follow, don't talk about getting rich, you will even achieve Buddhahood. So now here, it makes sense. So this is also part of analytical meditation. We apply reason, in discussion , in making senses and convinced, generate more inspiration. So like that.

Now, attachment and anger, when you look into your mind, your mind is like totally cold, down, lost like no sense of feelings. Like a sense of negligence to yourself and to whatever in contact with you. Almost like total loss, that means your mind is totally control by ignorant, which is suppose to be and that is not the nature of your mind.

The nature of your mind is suppose to be very bright, very light, illuminating, contented it's like very happy state of mind. This one like I just now explained , it is not your innate mind. That is the influence of ignorant , you see. So , now same thing, pray to Buddha, bless my mind to get rid of this and recall the teaching of equanimity and great compassion and Bodhicitta.

Then ,that is how you eliminate attachment, you eliminate the anger and hatred and you eliminate ignorant. Your meditation is totally fighting with the 3 poison, the 3 delusion. So the more you do meditation like this, 1st the gross level of delusion will be subsided. Then the secondary level, then to the subtle level then one will go to the subtleness level of defilement. When you go up to the subtleness level of defilement, you need very subtleness, very powerful antidote. Then you start to see the clear light mind.

The moment you clear the gross mind, you naturally go into the subtle mind. The moment you go into subtle mind, the point where you reach is the point of the nature of your mind which is the clear light mind. That is the point, whatever meditation we do we will reach there. That is the whole purpose, the more you are closer to the subtle clear light mind and through the understanding the theory you have learnt about emptiness, using the object of your analysis of emptiness is your clear light mind.

What is the subject to perceive the emptiness is again one portion of the subtleness mind. Now , the mind realise the true nature of the mind is realising the subtle perception subject and realising the innate nature of the subjective mind. So , normally when we talk about emptiness , we always talk about subject and object. **Subject is always talking about the mind**, and the **Object is outer phenomena**. But here is all about mind, nothing to do with outer object. Within the mind itself , it comes into two portions. Both are

subjects as both are minds relate to the cognition mind , this clear light mind becomes an object. In fact it is not an object as it is still the mind, it is a subject.

Which means that you already get into the subtleness point. All outer phenomena is like secondary things gross. All outer phenomena is gross, very easy to analyse the true nature. The most difficult one is the subtleness mind, the true nature of our mind. Our true nature of mind is completely dominated by delusion as like the clear space is completely cover by the clouds.

After all the cleansing all the clouds of attachment, clouds of ignorant, clouds of hatred, somehow you are able to see the conventional subtleness mind which is your clear light mind. On that convention clear light mind, one portion of your subjective mind perceive to cognise that true nature of that clear light mind is the wisdom which is realising emptiness by using the clear light state of mind.

So this is the most subtleness point where you get by doing the meditation. If you do meditation now and then , then gradually you will start to see your clear light mind. The moment you see the clear light mind, that means you started to see the most subtleness mind of yourself. When you see that , that is the convention level only , you still need to realise the ultimate. What is the ultimate ?

Lack of inherent existence of clear light mind is the ultimate nature of your mind. The ultimate conventional truth of your mind is the luminous, clear, contended , remember ? That very wonderful mind, that is conventional label only. But to realise the ultimate label of that, which without realising the ultimate nature of your clear light mind, you cannot fight with the subtleness defilement as subtleness defilement is also a mind. It is so subtle you need stronger antidote if the antidote is not stronger how you going to dominate isn't it. You need a subtle defilement, you need a subtle antidote. And that subtle antidotes has nothing to do with outer phenomena , it has to do with mind.

The defilement is also mind. It's exactly like in the dark room, darkness and the light, that's it. The matters of that... in the room,

everything is totally shut...darkness, you called as the darkness and on the other hand, you called it as light. But if you want to go and catch, you can't catch. if you want to gradually separate the darkness like go this side and the brightness go another side, you can't differentiate anything. It is just that when the light comes darkness disappear, when the lights go darkness appear.

This emptiness mind is the antidote and the subtleness defilement is like that. The emptiness realising wisdom manifest and the defilement just disappear. And that is called the eradication of defilements. The moment the subtleness defilement disappear or the subtleness defilement eradicate, the brightness of the greatest wisdom is enlightenment.

Now it is like totally dominate by the darkness which is the defilement, even though you purify all the anger mind , you don't have an anger mind now. You are totally free from anger, you are totally free from attachment. You are totally free from ignorant also, from Karma also. Completely wash out but still you didn't achieve enlightenment because the imprint which is exactly like the darkness is like totally cover. You need antidote for that.

That is just the opposite mind , which is the clarity, the light which is wisdom realising emptiness. On to the clear light mind as up to now the clear light mind is completely dominated. It makes sense ? Ok.....Thank you.

Innate meditation will bring up to there. It means innate meditation will bring up to enlightenment. That is the conclusion , therefore through training of the different meditation, most important thing is to realise the emptiness. Able to generate , able to actualise the most powerful antidote for the defilement. Once the defilement is eradicated, you will get enlighten. Again here is the Analytical Meditation and Still Meditation. So I will not go too much because the time is over.

Analytical Meditation is analysing , using your wisdom and logic analysing into different stages of the mind, different labels of the mind, different subtleness of the mind. Gross to the subtle then meanwhile , you actualise the antidote and purify.

Then go to the subtle one , you need subtle antidotes. You go to the most subtle, you try to actualise the most subtle antidotes and purified. That is how you gradually through meditation , you get into purification of the defilement. That is why here it comes about five path and ten grounds. It is far more deep again.

All these meditations , you need to divided into 5 paths. Within 5 paths, Paths of Accumulation, Paths of Preparation, within these 2 paths , you are in the process of accumulation of merits, you are in the process of accumulation of knowledge. You are in the process of accumulation the realisation of contemplation, let say on emptiness.

For the accumulation of merits , you use the tools of Bodhicitta, compassion, loving kindness. For the antidotes to subsides the gross defilement , use understanding of emptiness. Your mind go lighter and lighter, clearer and clearer. Most subtleness of subtleness. Once you get into the Path of Seeing , now from there how many paths left, 3 paths. Paths of Seeing, Paths of Meditation and Paths of No More Learning.

So Paths of No More learning, the last one is the stage of Buddhahood. Paths of Meditation and Paths of Seeing are still within the sentient beings. Not enlighten yet , before we become a Buddha. So within the Paths of Seeing and Paths of Meditation is again divided into 9 circles, 9 circles of antidotes and 9 circles of negation.

What is the negation? Defilement. What is the antidotes ? Wisdom Realising Emptiness . Whatever we have talked before , subtleness all have to insert within these two. But divided into 9 different circles. All these different 9 different circles or 9 different portions of defilement, from gross defilement to the subtle defilement. The first is to purify the gross one then go to the subtle one. The moment before you are enlighten, the defilement that you have to purify is the imprint, the subtleness by using the 9 circles of antidotes from the lighter to the stronger antidotes.

The first for the gross defilement, we just have to use the light antidotes. Then gradually apply stronger and stronger .When you get to the last defilement which is the most subtle, by using the strongest antidotes which is still wisdom realising emptiness by

using the most subtleness mind, the force. The moment antidotes manifest, the defilement ceased. The moment the defilement ceased, you get the sensation of enlightenment. So like that.

So this one is categorised into Analytical and Absorption Meditation. Firstly to check on your mind, meditating on your mind. Meditating on the still very nature of your mind and remaining focusing on that is Still Meditation. Analytical Meditation is gradually analyse what are the defilement there and applying the antidotes.

So, these are about the meditation. In order to actualise that we need to accumulate so much merits as I mentioned earlier doing the 7 limbs practice, doing the Mandala Offerings, Prostration. It is very crucial practice for us in order to be successful in our meditation. In every religion, meditation is one of the most important practice especially in Buddhism, Buddha Dharma practice, meditation is the superior the supreme practise for the beginner and also the senior practitioner.

Without meditation, the teachings are just roll into the memory and never ever to actualise subduing your mind. Because as Buddha said , his teaching is all about subduing the mind. If you are ever able to subdue your mind, it's about practising Buddha Dharma. If you are not able to subdue your mind then even the greatest scholar completely capture with all the scriptures there is a danger of becoming the cause of arrogant.

As I mentioned earlier, there are two things we always have to be aware is to watch our body, speech and mind. Mental behaviour and physical and verbal behaviour. We are not here to judge people but no choice we all see the outer aspect of our speech and body , we all see. So, always have to be cautious always have to be mindful. I am learning Dharma is to be humble, more caring and more soft. And look into your mind and how much delusion that you are able to subside.

Then you can see that the purpose of me practising Buddha Dharma has really achieve the purpose. In case that you didn't get the opportunity to enlighten in this life. At least you have the budget, the capital to follow up in your next life .Then may be who knows ,

your next life can be a Buddha. If that cannot make it then maybe next next life. So now you can see it really make sense.

Now the most important thing is your own responsibility, I just try to share the unstained information, valid information, Buddha's own information. I can add some example but I cannot fix and add on Buddha's own advice. So therefore I try my best to share the valid information but to fix the structure is your responsibility. After all, so many information, you can make a structure. Maybe you can make a structure only on two things. You can edit and summarised into two things and keep that in your mind and live your life with that. I think so.

Thank You very much .

I remember one thing, I better say this. After training so many different meditations and the most essential of all is you can use the meditation tool to analyse the "I". And "I" , as well as the Outer Phenomena, especially the "I" , the self grasping "I" is very strong in us . Therefore all of us know the theory of how to go about in searching mind in the aggregates. When your head is pain, I am sick, I have pain. So it sounds like you are in pain. But in fact it is not you that in pain, it is your head. So , by knowing this, you analyse whether my head is me or not, or my hand or any parts of the limbs. As well as including the compositional factor. All the 5 aggregates you go and search yourself. "I" into the 5 aggregates. Then once you cannot find that "I" within the outer aggregates then you go to find it within the mind.

There are different stages of mind from gross to subtle. Many momentary are also mind. If the 1st momentary of the mind is you, what about the 2nd one, the 3rd one. There are zillion momentary of you within one second. Then there are zillion of "I". Once you have zillion of "I" when somebody hurt you and said your mind is very

bad, so hurting which one ? All the zillion one or the "I" hurt or only one "I" hurt. But assume only one "I" hurt. In whatever aspect you go and search, you can't find the "I", you see. So the state of non existing independent "I" is called the ultimate truth of "I" .

Now after this research, you are unable to find the "I" that doesn't mean "I" is not existent. If "I" doesn't exist , then who create the Karma. You are the one who is responsible. "I" is the one responsible. "I" accumulate merits, "I" purify negative karma, "I" become Buddha or "I" go to hell and "I" abandon hell and "I" becomes enlighten. "I" must be there , and now you go to search.

Before you can't find at all in every aspect, you even go and find in every single cells within you. You will fail to find the "I". It is a totally different entity. Subject and Object, the label "I" is the subject, every single cells including your mind is the object. You see, my head, my body, my mind . Two things isn't it, very clear. Subject and Object, 2 things. So you can't find.

We are not blur to think subject and object are the same. So, subject and object will never mix together, it is so clear. So now you couldn't find the "I", the state of not finding independent existence "I", within the aggregates , within your mind is the ultimate truth of "I", the ultimate nature of yourself. That doesn't mean "I" is not existed, if "I" is not existed , who accumulate merits, who purify karma and who becomes a Buddha.

So , now you start to fix the puzzle together. All the 5 aggregates bring together, karma bring together, father and mother bring together, all the environment, everything comes together. Then comes about the mind enter into those aggregation of the 5 aggregates. Then your parents happen to label as Mr and Mrs so and so, somehow, dependently everyone has a name except you. Mother always call that person "you" only. He also said "you" means "i".

So that itself is just mainly label. That name, that "you" or that "I" or that label just happen to designate on the aggregation of those incident ,all those phenomena like 5 aggregates, environment , particulars parents. They didn't find name in the whole world or dictionary. That "you" is the conventional truth of "I" , the

conventional truth of “you” or the conventional existence of the person. That person is the one who accumulate merits. That person is the one who purify negative karma and that person is the one who came from beginningless life time , and the one who will go up to enlightenment. Not that other “I”. That “I” is non existent. But in our ordinary life we are always follow the instruction of the non-existent “I”.

The non-existent “I” always encourage us to cling, grasp, hate, ignore , all these negativities bring about. So by meditating on the selflessness will bring about detachment, letting go including , contentment, including enlightenment and all the happiness. Therefore meditation on emptiness is one of the happiest thing as it just naturally bring about letting go, nothing to grasp, it’s a contentment. The highest contentment is also the enlightenment. Therefore this is one of the very important meditation that we have to do in order to gain the selflessness.

Therefore It is a very powerful tool that we have discussed to actualise happiness and enlightenment so all those merits we dedicate to whatever we wish to actualise, especially to actualise the fully enlightenment , which is to benefits numberless beings. Then we recite the bodhicitta prayers.

Transcript & light edited by Christopher Kok. All errors and mistakes are entirely that of the transcriber.